



THE  
T R Y A L L  
OF TRUE  
WISDOM;  
WITH  
How to become *Wise* indeed.

OR,

A *Choice* and *Cheap* Gift for a Friend ; both to *please*  
and *pleasure* him : Be he *inferior* or *superior*, *sinful* or  
*faithful*, *ignorant* or *intelligent*.

By R. Younge of Roxwel in *Essex*, Floreligus.

Add this as an *Apendix*, or Third Part, to *The Hearts*  
*Index*. And, A *short* and *sure way*, to *Grace* and *Salvation*.

---

Section 41.

**L**ucian tells of an Egyptian King, who had *Ape* taught (when  
they were young) to *dance*, and keep their postures with  
much *art* : these he would put into *rich Coats*, and have  
them in some *great presence* to exercise their *skill* ; which was  
to the admiration of such as knew them not, what little sort of *active*,  
*nimble* men the King had got : And such as knew them, thought it no  
less

less strange; that they should be trained up to so *man-like*, and *handsome* a *deportment*. But a *subtile Fellow* that was once admitted to see them, brought and threw amongst them, a handful of *Nuts*: which they no sooner spied; but they presently *left off* their dance, *fell a scrambling*, *tore one anothers rich Coats*; and to the dirision of the beholders (who before admired them) they discovered themselves to be *meer Apes*.

These ensuing *Notions* (which I have purposely taken, as a *handful* out of the *whole sack*, to squander away amongst my acquaintance) are such *Nuts*, as will discover not a few (who are *men* in appearance, and their own opinion) to be as wise, and well affected as *Aesops Cock*; that preferred a *bailey Corn*, before a *Pearl*: or *Plinies Moal*, that would dig under ground with great dexterity: but was *blind*, it brought into the *Sun*. Or *Diaphontus*, that refused his mothers blessing, to hear a *song*: Or the *Israelites*, who preferred *Garlick* and *Onions*, before *Quails* and *mannna*.

*Men* no more differ from *Beasts*, *Plants*, *Stones*; in speech, reason, shape, than some differ from others, in heart, in brain, in life. Whence the very *heathen Poets* usually & most fitly compare some men to *stones*, for their hardness, and insensibleness; others to *plants*, that only fill their veins; a third sort to *beasts*, that please their senses too; a fourth to *evil Angels*, that only sin, and cause others to sin; a fifth to *good Angels*, that are still in motion, alwayes serving God and doing good, yet ever rest.

Again, Experience teaches, that mens judgements and censures are as various, as their *pallats*: For what one admires, another *slights*; as is evident by our *Saviours Auditors*; of which some admired, others censured, a third sort wept, a fourth *scote*, a fifth trembled, a sixth blasphemed when they heard him. And how should it be otherwise, when the greater part, are as deeply in love with *vice* and *error*; as the rest are with *virtue*, and *truth*. When mens conditions, and constitutions vary as much; as their *fases*. As the *Holy Ghost* intimates, in comparing several men, to almost every several creature in the *universe*. Nor is the *Epicure* more like a *swine*, the *Lustful person* a *Goat*, the *Fraudulent man* a *Fox*, the *Backbiter* a *barking Dog*, the *Slanderer* an *Asp*, the *Oppressor* a *WVolf*, the *Persecutor* a *Tyger*, the *Church-robber* a *wild Bore*, the *Seducer* a *Serpent*, yea a *Devil*, the *Traitor* a *Viper*, &c. 2 Tim. 4. 17. 1 Inq. 13. 32. Phil. 3. 2. Psal. 22. 12, 13, 16, 20, 21. & 74. 13, 14, 19. & 80. 13. Matth. 23. 33. Dan. 7. 4, 5, 6, &c. Zeph. 3. 3, 4, &c. Cant. 2. 15, 17, &c. then every of them is unlike another.

Amidst such a world of variety, I have chosen to set forth, how one man differs from, and excels another in *brain*, and to prove, that to be wise indeed, is the portion but of a few, even amongst us. And this discovery alone (as I deem) will be richly worth my pains, and each mans serious Observation.

SECT. 42.

**N**OW all sorts of men, may be comprised, under one of these three Heads :

The { Sensual.  
Rational.  
Spiritual.

For if you observe it, some men like the *Moon at Full*, have all their light towards *earth*, none towards *Heaven* : Others like the *Moon at VVaine*, or *Change*, have all their light to *Heaven* wards, none to the *earth* : a third sort like to the *Moon in eclipse* ; as having no light in it self, neither towards *earth*, nor towards *Heaven*.

Toucking these three degrees of comparison, you shall find, that the one exceeds the other ( in wisdom ) as the *stars exceed one another in glory*. Of which particularly.

First, There is no less difference, between the *Rational* and *sensual*, the *wise* and *simple*, the *learned* and *unlearned*, than there is between *men* and *beasts* ; as *Menander* speaks. Or between the *living* and the *dead*, as another hath it. And yet the *Rational*, do not so far excel the *sensual*, as the *spiritual* excel the *rational*.

*Sensual men* are so be-nighted, and puzzled with blindness, that they know no other way than the *flsh* leads them. It is the weight that sets all their wheels a going ; the *horses* that draw their *chariot*, the very life of their *corruption*, the *corruption* of their *life*, without which they do nothing.

The minds of brutish men, that have been ill bred, are so drowned in sin, and sensuality ; and their spirits so frozen, and pitifully benumbed with worldliness, and wicked customs, that they cannot judge aright, either of *spiritual* matters, or rectified reason. Yea, in matters experimental, they are or as deep a judgement as was *Callico*, who stuf his pillow ( a braspot ) with straw, to make it soft. Or that *Germain Clown*, who under-took to be very ready in the *ten Commandments* : but being demanded by the *Minister* which was the first ? made answer, *Thou shalt not eate*. Or that simple Fellow, who thought *Pontius Pilate* must needs be a *Saint*, because his name was put into the *Creed*. They are like the *Ostrich*, *Job* : 9. 17. whom *God* hath deprived of wisdom, and to whom he hath given no part of understanding.

Which men also, are so far from receiving instruction, that they will scorn and scoff at their admonisher. As they have no reason, so they will hear none. Nor will they believe any thing, but what they see, or feell : and he that learns of none but himself, bath a fool to his teacher. Yea, such as refuse admonition, are by wise *Solomon* branded, for the most incorrigible Fools alive ; so that their knowledge is igno-

4      *The tryal of true VVisdom; with*  
*rance, their wisdom folly, their sight blindness. They neither consider*  
*what reason speaketh, or Religion commandeth; but what the will and*  
*appetite affecteth. For will is the axeltree, lusts and passions the wheels*  
*whereupon all their actions are carried and do run. Appetite being*  
*their Lord, Reason their servant, and Religion their slave. Whereas*  
*Religion should govern their judgement, judgement and reason their*  
*wills and affections; as Adam should have done Eve. They that are*  
*after the flesh, do minde the things of the flesh: The carnal minde is en-*  
*mity again't God, for it is not subject to the law of God, neither indeed can*  
*be, Rom. 8. 5. to 9. And which leaves them without all hope of being*  
*wiser, they had rather keep conscience blind, that it may flatter them,*  
*than inform it, that it may give a just verdict against them, counting it*  
*less trouble, to believe a favorable falsehood, than to examine whether*  
*it be true. So that it is impossible for fleshly minded men, to believe*  
*what sets they are, touching the good of their souls. Wherefore*  
*when we see the folly, and misery of those that serve sin and Sa-*  
*tan, and how pcevilyly averse they are to their own eternal salvati-*  
*on, let us pity them, as being so much more worthy our commiseration,*  
*as they are more incapable of their own misery. And so much*  
*of the First sort, namely, Sensuallists.*

*Sett. 43.*

**S**Econdly, There is another degree of Knowledge, that is accrued  
or obtained, by education and learning, observation and experience,  
called *natural* or *speculative knowledge*, or *reason improved*. For hu-  
mant learning, is as oil to the lamp of our reason, and makes it burn  
clearer: but *faith* and *illumination* of the spirit, more than doubles  
the light of our minds; as a *prospectiv glass* does the *corporal sight*,  
*Matth. 16. 17. 1 Cor. 2. 7. to 17. Job. 12. 46.* For as the soul is the lamp  
of the body, and reason of the soul, and religion of reason, and faith of  
religion: so Christ is the light, and life of Faith, *Joh. 1. 9. & 8. 12.*  
*Act. 26. 18. Eph. 5. 14.* Christ is the sun of the soul; reason and faith the  
two eyes: reason discerns *natural objects*, faith *spiritual and supernatu-*  
*ral.* We may see far with our bodily eye sense, farther with the minds  
eye reason; but farther with the souls eye faith than with both. And  
the Believer hath the addition of Gods spirit, and faith above all other  
men. I am the light of the world, saith our Saviour, he that followeth me  
(meaning by a lively faith) shall not walk in darkness, but shall have  
the light of life, *Joh. 8. 12.* and more see two eyes than one: yea, the day  
with one eye, does far more things descry, than night can do with  
more than Argos eyes. So that as meer sense is incapable of the rules  
of reason; so reason is no less incapable, of the things that are *divine*  
and *supernatural*, *Jer. 10. 14. 1 Cor. 2. 14, 15, 16. Eph. 5. 8.* And as to  
speak is only proper to men: so to know the secrets of the kingdom of  
heaven,



heaven, is only proper to believers, P<sup>sal</sup>. 25. 14. P<sup>rov</sup>. 3. 32. Amos. 3. 7.

Now of *natural* and *speculative knowledge*, the wicked have as large a share as the godly: but of *spiritual, experimental, and saving knowledge* which is *supernatural, and descendeth from above*, Jam. 3. 17. and *keepeth a man from every evil way*, P<sup>rov</sup>. 2. 12. the wicked have no part with the godly. Whence all men in their natural condition are said to be blind and in darkness, Mat<sup>th</sup>. 4. 16. & 15. 14. Eph. 4. 18, 19. & 5. 8. Whereas believers, are called *children of light, and of the day*, 1 Th<sup>es</sup>. 5. 5. 1 Pet. 2. 9.

Nor is this kind of knowledge, any way attainable, but by Grace from above. No learning, experience, or pains in study and Books, will bring them to it, Eph<sup>e</sup>. 1. 17, 18. & 3. 19. except they become *new creatures*, have *hearts, eyes, and eaves sanctified from above*; and that the *holy Ghost* becomes their teacher, Deut. 29. 2, 3, 4. P<sup>sal</sup>. 111. 10. Job. 33. 15. Rom. 8. 14, 15.

Nor is it saving knowledge that they seek after: For though many of them, be great seekers after knowledge, great pains-takers to become wise: yet it is not divine and supernatural knowledge, that they labor for, or desire.

Indeed *wisdom* in the largest sense, hath ever carried that shew of excellency with it, that not only the good have highly affected it, (as *Moses* who studied for wisdom; and *Solomon* who prayed for wisdom; and the *Queen of Sheba* who travelled for wisdom; and *David* who to get wisdom, made the world his counsellor, hated every false way, and was a man after God's own heart) but the very wicked have labored for it, who are ashamed of other virtues; as, O the pleasure that rational men take in it! P<sup>rov</sup>. 2. 3, 10, 11. & 12. 14. Phil. 3. 8.

Knowledge is so fair a virgin, that every cleer eye is in love with her; it is a pearl despised of none but swine, P<sup>rov</sup>. 2. 3. 10. 11. (whereas brutish and blockish men, as little regard it) they who care not for one dram of goodness, would yet have a full scale of knowledge. Amongst all the trees of the garden, none so please them as the tree of knowledge. And as wisdom is excellent above all, so it is affected of all, as oil was both of the wise and foolish virgins. It hath been a mark that every man hath shot at, ever since Eve sought to be as wise as her Maker: but as a hundred shoot, for one that hits the white: so an hundred aim at wisdom, for one that lights upon it, Ecc<sup>le</sup>s. 7. 18, because they are mistaken in the thing. For as *Iacob* in the dark mistook *Leah* for *Rachael*, so many a blind soul, takes that to be wisdom, which is not like *Eve*, who thought it wisdom to eat the forbidden fruit, and *Ab-salom*, who thought it wisdom to lye with his Fathers Concubines in the sight of all the people; and the false Steward, who thought it wisdom to deceive his Master. And so of *Josephs* brethren, of *Pharaoh* and his deep counsellors, of *Achitophel*, of *Herod*, of the Pharisees in their project to destroy *Jesus*; and many the like. All these thought they

*The Tryal of true VVisdom; with*  
did wisely, but they were mistaken, and their projects proved foolish,  
and turned to their own ruine.

*Sect. 44.*

**B**Ut take some Instances, to prove that all sorts of Naturians are Fools, in comparisson of the Godly. I'll begin with those that *rapace themselves*, and are *reputed by others*, the wisest amongst men: And they are your profound Humanists, and cunning Politicians, wherein you shall see, whether the most and greatest number are not grossly mistaken, in their opinions and verdicts touching Wisdom.

First for profound Humanists, a man would think that they were incomparably wise; for none so thirst after knowledge and wisdom as they; & to get it they are no niggards of their labor: nor do they leave any thing unstudied but themselves. They know all parts and places of the created world, can discourse of every thing visible and invisible, divine, humane and mundane; whether it be meant of substances or accidents, are ignorant of nothing but the way to heaven, are acquainted with all Laws and customs, save the Law of God, and customs of Christianity; they are strangers no where but in the court of their own consciences: Yea, they build as hard, and erect as high as did the Babel-builders; but all to no purpose: they never come to the roof, and when they die they are undone. They spend all their time in seeking after wisdom; as Alchymists spend all their estates, to find out the Philosophers Stone; but never find it; they never attain to that, which is true wisdom indeed. For as the ragged Poet told Petronius, that Poetry was a kind of learning, that never made any man rich: so humane learning of it self, never made a wise man.

As thus (if I may be so bold) what is it, or what does it profit a man, to have the etymologie, and derivation of wisdom and knowledge, without being affected with that, which is true wisdom indeed to be able to decline virtue, yet not love it? to have the theory, & be able to prattle of wisdom by rote; yet not know what it is by effect and experience? To have as expert a tongue, and as quick a memory as Porcius; a perfect understanding, great science, profound eloquence, a sweet stile? To have the force of Demosthenes, the depth of Theophrastus, the perswasive art of Tully, &c. if withal he wants Grace, and lives remissely? With the Astronomer, to observe the motions of the heavens; while his heart is buried in the earth? to search out the cause of many effects, and let pass the consideration of the principal, and most necessary? With the Historian, to know what others have done, and how they have sped; while he neglecteth the imitation of such, as are gone the right way? With the Law-maker, to set down many Lawes in particular, and not to remember the common Law of nature, or Law general that all must die? Or lastly, with Adam to know the Nature

Nature of all the Creatures : and with Solomon to be able to dispute of every thing, even from the Cedar to the Hyssop or Pellitory ; when in the mean time he lives like *Dives*, dyes like *Nabal*, and after all goes to his own place with *Iudas* ? Alas ! many a Fool goes to hell with less cost, less pains, and far more quiet : that is but *rare knowledge*, which is not digested into practice : It is not worth the name of knowledge, that may be heard only and not seen, *Iob. 13. 17. Dent. 4. 6.* Good discourse is but the froth of wisdom : the sweet and solid sum of it, is in well framed actions : that is true knowledge, that makes the knower blessed. We only praise that *Mariner*, that brings the ship safe to the haven.

What says *Aristotle* ? to be wise and happy are terms reciprocal. And *Socrates*, that learning, saith he, pleaseth me but a little, which nothing profits the owner of it, either to virtue, or happiness : And being demanded, Who was the wisest and happiest man ? He Answered, He that offends least. He is the best scholar, that learns of *Christ* obedience, humility, &c. He is the best *Arithmetician*, that can add grace to grace ; he is the best learned, that knows how to be saved. Yea, all the Arts in the world, are artless Arts to this.

#### SECT. 45.

THE best knowledge is about the best things ; and the perfection of all knowledge, to know God, and our selves : Knowledge and learning, saith *Aristotle*, consisteth not so much in the quantity, as in the quality ; not in the greatness, but in the goodness of it. A little gold (we know) is more worth than much dross : a little diamond, than a rocky mountain. So one drop of wisdom, guided by the fear of God ; one spark of spiritual, experimental, and saving knowledge, is more worth than all humane wisdom and learning : yea, one scruple of holiness, one dram of faith, one grain of grace, is more worth than many pounds, of natural parts. And indeed Faith, and Holiness, are the nerves, and sinews ; yea, the soul of saving knowledge.

What saith *Aristotle* ? No more than the knowledge of goodness, maketh one to be named a good man ; no more doth the knowledge of wisdom alone, cause any person properly to be called a wise man. Saving knowledge of the truth, works a love of the truth known : yea it is a uniform consent, of knowledge and action. He only is wise, that is wise for his own soul : he whose conscience pullath all he hears, and reads to his heart, and his heart to God : who turneth his knowledge to faith, his faith to feeling, and all to walk worthy of his Redeemer. He that subdues his sensual desires and appetite, to the more noble faculties of reason, and understanding ; and makes that understanding of his to serve him, by whom it is, and doth understand. He that subdues his lusts to his will, submits his will to reason ; his reason

*The Tryal of true Wisdom; with*  
to faith; his faith, his reason, his will, himself to the will of God: this is practical, experimental, and saving knowledge; to which the other is but a bare name, or title. *A competent estate* (we know) well husbanded, is better than a vast patrimony neglected. Never any meer man (since the first) knew so much as Solomon: many that have known less, have had more command of themselves.

Alas! they are not alwayes the wisest, that know most: For none more wise and learned in the worlds account, than the Scribes and Pharisees: yet Christ calls them four times blind, and twice fools in one chapter, *Matth. 23*. And the like of Balaam, *1 Pet. 2. 16*. who had such a propheticall knowledge, that scarce any of the Prophets, had a clearer revelation of the *Messiah* to come. And the same may be affirmed of Judas, and Athiophel; for many that know a great deal less, are far wiser. Yea, one poor crucified thief, being converted, in an hours time, had more true wildom and knowledge infused into him, than had all the Rulers, Scribes, and Pharisees.

It is very observable, what the High Priest told the Council, as they were set to condemne Christ; *Ye know nothing at all*: he spake truer than he meant it; for if we know not the Lord Iesus, our knowledge is either nothing, or nothing worth. Rightly a man knows no more than he practiseth. It is said of Christ, *2 Cor. 5. 21*. that he *knew no sin*; because he did no sin: in which sense, he knows no good, that doth no good. These things if ye know (saith our Saviour) happy are ye, if ye do them, *Joh. 13. 17*. And in *Deut. 4. 6*. *Keep the commandments of God, and do them*: for this is your wisdom, and understanding before God, and man.

What is the notional sweetness of Honey, to the experimental taste of it? It is one thing to know what riches are, and another thing to be Master of them: It is not the knowing, but the possessing of them that makes rich. Many have a depth of knowledge; and yet are not soul-wise; have a library of divinity in their heads, not so much as the least Catechisme in their consciences; full brains, empty hearts. Yea, you shall hear a flood in the tongue, when you cannot see one drop in the life. Insomuch, that in the midst of our so much light, and means of Grace, there be few I fear, that have the sound, and saving knowledge of Iesus Christ, and him crucified, which was the only care, and study of St. Paul, *1 Cor. 2. 2*.

#### SECT. 46.

And that I am not mistaken, the effect shews: For if men knew either God, or Christ, they could not but love him; and loving him, they would keep his commandments, *Joh. 14. 15*. For hereby (saith St. John) It is manifest that we know him, if we keep his commandments, *1 Joh. 2. 3*. But he that sayeth, I know him, and yet keepeth

*how to become wise indeed.*

keepeth not his commandments is a liar, and there is no truth in him, ver. 4. What saith our Saviour? This is life eternal to know thee the only true God, and Jesus Christ whom thou hast sent, Joh. 17. 3. But how shall a man know, whether he hath this knowledge? *Ans.* St. John tells you in those last words mentioned, and so plainly, that you cannot be deceived, except you desire to deceive your own soul.

The knowledge of God that saves us, is more than a bare apprehension of him; it knows his power, and therefore fears him; knows his justice, and therefore serves him; knows his mercy, and therefore trusts him; knows his goodness, and therefore loves him, &c. For he that hath the saving knowledge of God, or of Christ, hath every other Grace: There is a sweet correspondence between every one, where there is any one in truth: As in the generation, the head is not without the body, nor the body without each member, nor the soul without its powers and faculties; so in the regeneration, where there is any one grace in truth, there is every one, 2 Cor. 5. 17. If you will see it in particulars, read *Psa.* 9. 10. *Jer.* 9. 24. 1 *Joh.* 4. 6. *Joh.* 4. 10. 1 *Joh.* 4. 7, 8. & 2. 3. *Joh.* 4. 2, 5, 6. 1 *Joh.* 4. 7. which Scriptures shew, that as feeling is inseparable to all the organs of sense; the eye sees and feels, the ear hears and feels; the pallet tastes and feels, the nostrils smell and feel; so knowledge is involved in every grace: Faith knows and believes, Charity knows and loves, Patience knows and suffers, Temperance knows and abstains, Humility knows and stoops, Repentance knows and mourns, Obedience knows and does, Confidence knows and rejoices, Hope knows and expects, Compassion knows and pities. Yea, as there is a power of water in everything that grows; it is fatness in the olive, sweetness in the figg, cheerfulness in the grape, strength in the oak, taleness in the cedar, redness in the rose, whiteness in the lilly, &c. so knowledge is in the hand obedience, in the mouth benediction, in the knee humility, in the eye compassion, in the heart charity, in the whole body and soul, piety.

Alas! If men had the true knowledge of Jesus Christ, it would disperse and dispel, all the black clouds of their reigning sins in a moment; as the Sun does no looner shew his face, but the darkness vanishes: or as Caesar did no sooner look upon his enemies, but they were gone: Egypt swarmed with locusts, till the west wind came, that left not one: He cannot delight in sin, nor dote upon this world, that knows Christ savingly.

Vertue is ordained a wife for knowledge; and where these two joyn, there will proceed from them a noble progine, a generation of good works. Again, as the water engendereth ice, and the ice again engendereth water; so knowledge begets righteousness, and righteousness again begetteth knowledge. It is between science and conscience, as it is between the stomach and the head; for as in mans body, the raw stomach maketh a thumatick head, and the thumatick head maketh a raw stomach; so science makes our conscience good, and conscience makes our

*science good*: Nor is it so much *scientia capitis*, as *conscientia cordis*, that knows *Christ* and *our selves*; whence *Solomon* saith, Give thine heart to wisdom, *Prov.* 2. 10. and let wisdom enter into thine heart, *Prov.* 4. 4. And when he would acquaint us how to become wise, he tells us, that the fear of the Lord is the beginning of wisdom, *Prov.* 1. 7. as if the first lesson to be wise, were to be holy. Again, If it be asked, Why the natural man perceiveth not the things of the spirit of God? *Saint Paul* answers, he cannot know them, because they are spiritually discerned, *1 Cor.* 2. 14. and indeed if they are spiritually discerned, how should they discern them that have not the spirit? For though the outward man receives the elements and rudiments of Religion by breeding and education, yet his inward man receiveth them by heavenly inspiration, *1 Cor.* 2. 11, 12, 13. & *12.* 3. 8. *Matth.* 16. 16, 17. *Deut.* 29. 2, 3, 4, *Psa.* 111. 10. *Luke* 24. 45. *Ioh.* 15. 15. And this alone is enough to prove, that no wicked man is a wise man; for if God alone be the giver of it, we may be sure that he will reveal his secrets to none but such as he knows will improve their knowledge to his glory, and the good of others: Even as the husband-man will not cast his seed but into ground that will return him a good harvest, *Psa.* 25. 14. *Luke* 24. 45. *Mark* 4. 34. *Gen.* 28. 17. *1 Ioh.* 4. 7.

## Sect. 47.

**B**ut would these men (any one, even the best of them) thus improve, or imploy their knowledge? Or do they desire it to any such end? No: but to some other end, as I shall in the next place acquaint you.

Some men desire *not to know*, some desire *only to know*; Or rather thus, Few men in comparison desire knowledge, fewer that desire divine and supernatural knowledge; fewest of all that desire to be the better, or that others should be the better for their knowledge: More particularly, a world of men desire knowledge for no other end but to remove their ignorance; as *Pharaoh* used *Moses*, but to remove the plagues. Others again study the Scriptures, and other good Books, only to make gain thereof; or to be the abler to dispute and discourse, as boys go into the water, only to play and paddle there, not to wash and be clean. With *Eve*, they highly desire the tree of knowledge, but regard not the tree of life.

As I would fain know, what fruit or effect the knowledge of most men produces in them, except it be to inable them to dispute and discourse, to increase wit, or to increase wealth, or to increase pride, or perhaps to increase *Athiesm*, and to make them the more able and cunning to argue against the truth and power of Religion? Whether the utmost of their aim be not to enrich, dignifie, and please themselves; not once casting the eye of their souls at Gods glory, their neighbors good, or their own salvation? Whether their main drift be not purchasing of a great estate for them and theirs, without either fear of God, regard

gard of men, or the discharge of their duty and calling? Again, whereas a godly man and a good Christian, thinks himself as happy in giving light to others, as in receiving it himself; how many are there, who as themselves are never the better, (I mean in regard of Grace) for their great wisdom and learning, so no more are others; for commonly they resemble dark Lanthorns, which have light, but so shut up and reserved as if it were not: and what is the difference betwixt concealed skill, and ignorance; It is the nature and praise of good, to be communicative, whereas if their hidden knowledge do ever look out, it casts so sparing a light, that it only argues it self to have an unprofitable being.

And for the most part these men if they may be thought great Rabbies, deep and profound Schollars; this is the hight of their ambition, though neither the Church be benefited, nor God glorified by it; whereas they ought the contrary: for as the grace of God is the fountain from which our wisdom flows; so the glory of God should be the Ocean to which it should run: yea, that God may be honoured with, and by our wisdom, is the only end for which he gives us to be wise: And for default of this end, he not seldom crosseth the means, whereby while men strive to expel ignorance, they fall into error; as an Emperick to cure one Disease, causeth a worse. Briefly, to conclude this point, So many as are puffed up with their knowledge, or do not part with their sins, know that they never sought it for Gods glory, but for their own honour and glory. And certainly if we seek not Gods glory in doing his work, he will give us no wages at the latter end.

SECT. 48.

**B**UT for men to do no good with their gifts, is not all; yea, it were well if that were the worst, for not a few of them resemble Achitophel, and Jonadab, who employed their wit wickedly, and do mischief instead of good with their wisdom: like Herod, whom you shall see turning over the Bible, searching the Scriptures, examining the Prophets; but to what end and purpose? To know good, but to do evil: yea, the greatest evil under the Sun, slay Christ in the cradle: With many, their knowledge and learning is not for God and for Gideon; but for Antichrist and for Babylon; and so of all other gifts; how many are the worse for them? As give Saul a Kingdom, and he will tyrannize; give Nabal plenty, and he will be drunk; give Judas an Apostleship, and he will sell his Master for money; let Sarmentus have a good wit, he will exercise it in scoffing at holiness. Briefly, how oft doth wisdom without grace prove like a fair estate in the hands of a fool, which not seldom becomes the owners ruine? Or Absoloms hair, which was an ornament, wherewith he haaged himself: So that wisdom without grace is nothing else but a cunning way of undoing our selves at the last. Many mens knowledge to them, being like the Ark to the Philistims, which did them more hurt than good: When their knowledge makes them

prouder, not better; more rebellious, not more serviceable; as it is, *Iſa.* 47. 10. Thy wisdom and thy knowledge they have caused thee to rebel: And very often this falls out, that as the best soyl usually yieldeth the worst air, so without grace there is nothing more pestilent than a deep wit, no such prey for the Devil, as a good wit unsanctified. VVit and Learning well used, is like the golden ear-rings and bracelets of the *Iſraelites*, abused like the same gold cast into an Idol; than which, nothing more abominable.

Now when it comes to this, That they fight against God with the weapon he hath given them when with those the Psalmist speaks of, *Pſal.* 73. 9. They set their mouths against heaven, and are like an unruly Jade, that being full fed kicks at his Master; what course doth the Lord take with them? *Ans.* Read but that Parable, *Luk* 19. 24. *Ioh* 7. 17. it will inform you: For to him that useth his Talent of knowledge well, he giveth more; as to the servant that used his talents well, he doubled them: but to them that use not their knowledge well, much more if they abuse it, he taketh away that which he had formerly given them: as he took heat from the fire when it would burn his Children, *Dan.* 3. 27. As you may see, *Iſa.* 44. 25. 2 *Theſſ.* 2. 10, 11, 12. *Ioh.* 7. 17. *Pſa.* 111. 10. 1 *Cor.* 1. 15. *Eccles.* 2. 26. *Prov.* 28. 5. *Matth.* 21. 43. *Acts* 26. 18 *Iſa.* 29. 14. & 44. 25. & 6. 9, 10. *Dan.* 2. 19. 23. *Ioh* 5. 13, 14. *Ioh* 9. 39. & 12. 40. *Rom.* 1. 28. *Ephe.* 4. 18, 19. 1 *Cor.* 1. 20. 2 *Theſſ.* 2. 10, 11, 12. turn to the places, for they are rare. I will destroy the Tokens of the Soothsayers, and make them that conjecture, fools: I will turn the wise men backward, and make their knowledge foolishness, saith the Lord, *Iſa.* 44. 25. He taketh the wise in their own craftiness, and the counsel of the wicked is made foolish, *Iob.* 5. 13. the case of *Achitophel*: And justly are they forsaken of their reason, who have abandoned God; yea, most just it is, that they who want grace, should want wit too. And so much of abusing their gifts.

Lastly, These great knowers and wise men are so far from desiring soul-wisdom, and saving-knowledge to the ends before specified, that they do not at all desire it, for that it suits not with their condition. For Natural men desire only humane and mundane knowledge: Spiritual men, that which is heavenly and supernatural; and the reason why they desire it not, is, for that they know it not. A man desireth not that he knoweth not, saies *Chrysostome*; neither are unknown evils feared: wherefore the work of Regeneration begins at Illumination, *Acts* 26. 18. *Coll.* 1. 13. 1 *Pet.* 2. 9.

Now according as men are wise, they prize and value this wisdom, and endeavour to obtain it, *Prov.* 18. 15. For it is more true of divine wisdom, than it was of that Grecian beauty: No man ever loved her, that never saw her; no man ever saw her, but he loved her.

And so on the contrary, according as men are ignorant and blockish, they under-value and dis-esteem it, hate it, and are prejudiced against



against it: And hereupon carnal men being blinded by the Prince of darkness, together with their own wickedness, and being of a reprobate judgement, do most usually and familiarly term and esteem this soul-wisdom, this divine, spiritual, experimental, and saving-knowledge to be meer foolishness, or madness, *Wisd.* 5.3. to 9. and the Professors thereof to be fools & madmen; *Elisha* was counted no better, *2 King.* 9.11. and the rest of the Prophets, *Hosea* 9.7. and *Paul*, *Acts* 26.20. and all the Apostles, *1 Cor.* 4.10. Yea, our Saviour Christ himself with open mouth was pronounced mad by his carnal hearers, *Joh.* 10. 20. *Mark.* 3. 21. and this hath been the worlds vote ever since. The sincere Christian was so reputed in *Pliny's* time, and after in *St. Austin's* time; yea, *Julian* the Pelagian could gibe *St. Austin*, that he had none of the wise Sages, nor the learned Senate of Philosophers on his side; but only a company of mean tradesmen, of the vulgar sort, that took part with him: Whose Answer was, Thou reproachest the weak things of the world, which God hath chosen to confound the things that are mighty.

To worldly men Christian wisdom seems folly, saith *Gregory*. And well it may, for even the wisdom of God is foolishness with the world, *1 Cor.* 1.18 23. therefore no disparagement to us his servants, if they repute us fools; nor I think any honour to such sensualists that so repute us: However we will give them their due: For,

Self. 49.

I Grant that in some kind of skill they out-strip the best of Gods People, who, if they are put to it, may answer as *Themistocles* did when one invited him to touch a lute; for as he said, I cannot fiddle; but I can make a smal town a great state: So the godly may say, We cannot give a sollid reason in Nature, why *Nilus* should over-flow only in the Sommer, when waters are at the lowest? Why the Loadstone should draw iron, or incline to the pole-star? How the heat of the stomach, and the strength of the nether chap should be so great? Why a flash of lightening should melt the sword without making any impression in the scabbard? Kill the Child in the womb, and never hurt the Mother? How the waters should stand upon a heap, and yet not over-flow the earth? Why the clouds above being heavie with water, should not fall to the earth suddenly, seeing every heavy thing descendeth? Except the reason which God giveth, *Gen.* 1.6. & *Job* 33 8. to 12. & 26.8. *Psal.* 104.9. But we know the myſtery of the Gospel, and what it is to be born a new, and can give a sollid reason of our faith: we know that God is reconciled to us, the Law satisfied for us, our sins pardoned, our souls acquitted, and that we are in favour with God; which many of these with their great learning do not know. And thus the godly are proved wiser than the wisest humanist that wants grace. You have likewise the reasons why these great knowers, know nothing yet as they might and ought to know: that is to say,

First, Because they are mistaken in the thing; they take specula-

*The Tryal of true Wisdom; with  
tive knowledge for soul wisdom; & soul saving wisdom to be foolishness &  
madness. Now if a man take his aim amiss, he may shoot long enough  
ere he hit the white: and these men are as one that is gone a good part  
of his journey, but must come back again because he hath mistaken his  
way.*

Secondly, Because they are *unregenerate*, and want the Eye of Faith.

Thirdly, For that they seek not to God for it who is the giver thereof, and without whose spirit there is no attaining it.

Fourthly, Because they are proud, and so seek not after it, as supposing they have it already.

Fifthly, Because if they had never so much knowledge, they would be never the holier, or the better for it, but rather the worse; nor would they employ it to the honour of God, or the good of others.

Sixthly, Because they either do, or would do mischief instead of good with their knowledge.

Seventhly, Because they will not consult with the word about it, nor advise with others that have already attained to it. Or thus, They read and hear the Scriptures and mind not, (I mean the *spirituality of the word*) or mind and understand not, or understand and remember not, or remember and practice not. No, this they intend not of all the rest; and they that are unwilling to obey, God thinks unworthy to know.

When the Serpent taught knowledge, he said, If ye eat the forbidden fruit, your eyes shall be opened, and you shall know good and evil: But God teacheth another lesson, and saith, If ye will not eat the forbidden fruit, your eyes shall be opened, and you shall know good and evil, Rom. 12. 2. See Psa. 111. 10. & 119. 97, 98, 99, 105. Or if you do eat it, you shall be like images that have ears and cannot hear, Rom. 11. 8. Isa. 6. 10. Matth. 13. 14. Psa. 115. 6.

From all which Reasons we may collect, That there are but a few amongst us, that are wise indeed, and to purpose; For these Seven Hinderances are applyable to seventy seven parts of men in the Nation. Besides, if these great knowers know so little, how ignorant are the rude rabble, that despise all knowledge? Nor can it be denied but all impenitent persons, all unbelievers (who prefer their profits and pleasures before pleasing of God; as Herodias preferred John Baptists head before the one half of Herods kingdom,) are arrogant fools; yea, fools in folio: For if they were wise, sayes Bernard, they would foresee the torments of Hell, and prevent them.

And so wise are the godly, for they prefer grace, and glory, and Gods favour, before ten thousand worlds.

Seet. 50.

**O**bject. But here thou wilt say, (or at least thou hast reason to say) if there be so few that are soul-wise, I have all the reason in the world

world to mistrust my self; wherefore good sir, tell me how I shall be able to get this spiritual and experimental knowledge: this divine and supernatural wisdom?

Ans<sup>r</sup>. By observing these Five Rules:

First, Let such a willing and ingenuous soul, resolve to practise what he does already know, or shall hereafter be acquainted with from the word of God and Christs faithful Messengers: For he that will do my Fathers will, sayes our Saviour, shall know the doctrine, whether it be of God or no, Joh. 7. 17. A good understanding have all they that keep the commandments, (sayes holy David) Psal. 111. 10. and proves it true by his own example and experience: I understood (sayes he) more than the Ancient, and became wiser than my teachers, because I kept thy precepts, Psal. 119. 97, 98, 99, 100. To a man that is good in his sight, God giveth knowledge and wisdom, Eccles. 2. 26. The spiritual man understandeth all things, 1 Cor. 2. 15. Wicked men understand not judgement, but they that seek the Lord, understand all things, Prov. 28. 5. Admirable encouragements for men to become godly and consciencious; I mean practical Christians.

Secondly, If thou wouldest get this precious grace of saving knowledge; the way is, to be frequent in hearing the word preached, and to become studious in the Scriptures, for they and they alone make wise to Salvation, 2 Tim. 3. 15. Te err (saith our Saviour) not knowing the Scriptures, Matth. 22. 29. Mark 12. 24. We must not in the search of heavenly matters, either do as we see others do; neither must we follow the blind guide carnal reason; or the deceitful guide our corrupt hearts; but the undeceivable, and infallable guide of Gods word which is truth it self: and great need there is; for as we cannot perceive the foulness of our faces unless it be told us, or we take a glass and look our selves therein: so neither can we see the blemishes of our Souls, which is a notable degree of spiritual Wisdom, but either God must make it known to us by his spirit, or we must collect the same out of the Scriptures, that celestial glass; though this also must be done by the spirits help. Therefore

Thirdly, If thou wilt be Soul-wise and truly profit by studying the Scriptures, be frequent and fervent in Prayer to God who is the only giver of it, for the direction of his holy spirit: For first, humble and faithful Prayer, ushered in by meditation, is the cure of all obscurity. Especially being accompanied with fervor and fervency; as you may see, Matth. 2. 12. If any lack wisdom, saith St. James, let him ask of God who giveth to all men liberally and reproacheth no man, and it shall be given him, Jam. 1. 5. Mark the words, it is said if any; wherefore let no man deny his soul this comfort. Again, ask and have; It cannot come upon easier terms. Yea, God seems to like this sure so well in Solomon, as if he were beholding to his Creature, for wishing well to it self. And in vain do we expect that alms of grace, for which we do not

so much as beg. But in praying for Wisdom, do not pray for it without putting difference; desire not so much brain-knowledge as to be Soul-wise, and then you will imploy your wisdom to the glory of the giver. Let thine hearts desire be to know God in Christ, Christ in Faith, Faith in good works; to know Gods will that thou mayest do it; and before the knowledge of all other things, desire to know thy self; & in thy self, not so much thy strength, as thy weakness: Pray that thine heart may serve thee instead of a commentary, to help thee understand such points of Religion as are most needful and necessary, and that thy Life may be an exposition of thy inward man, that there may be a sweet harmony betwixt Gods Word, thy judgment, and whole conversation, that what the natural man knoweth by roat, thou mayest double by feeling the same in thine heart and affections. As indeed experimental and saving knowledge is no less felt than known; and, I cannot tell how, comes rather out of the abundance of the heart, than by extreme study; or rather is sent by God unto good men, like the Ram that was brought to Abraham when he would have Sacrificed his son Isaac. When Christ taught in the Temple, they asked, How knoweth this man the Scriptures, seeing he never learned them? So it is a wonder what learning some men have, that have no learning! Like Priscilla and Aquila, poor Tent-makers, who were able to school Apollos that great Clerk, a man renowned for his learning: What can we say to it? For no other reason can be given but as Christ laid, Father so it pleaseth thee: For as Jacob said of his venison, when his Father ask'd how he came by it so suddenly? Because the Lord thy God brought it suddenly to my hands. So holy and righteous men do more easily understand the words of God, than do the wicked, because God brings the meaning suddenly to their hearts; as we read, Luk. 24. That Christ (standing in the midst of his Apostles after he was risen from the dead) opened their understandings, that they might understand clearly the Scriptures, and what was written of him in the Law of Moses, and in the Prophets, and in the Psalms, vers. 44. 45. Lo how suddenly their knowledge came unto them! But see what a general promise (God in the Person of wisdom) hath made to all that serve him, Prov. 1. Turn you at my reproof, and behold I will pour out my Spirit unto you, and make known my words unto you, vers. 23. And Plal. 25. The secrets of the Lord are revealed to them that fear him, and his covenant is to give them understanding, vers. 14. These secrets are hid from the wicked, neither hath he made any such covenant with them but the contrary: As see, Dan. 12. 10. Unto you it is given to know the secrets of the Kingdom of Heaven, but to others in Parables, that they seeing should not see, and hearing they should not understand, Luke 8: 10: Mark: 3: 11: Math: 13: 13:

Again, It is not enough to pray, except also it be in Christs name, and according to his will, believing to be heard for his sake, and that it be the intercession of Gods own Spirit in you: And (being truly sensible

sensible of your *sins* and *wants* ) that you chiefly pray for the *pardon of sinne*, the *effusion of grace*, and for the *assistance of Gods Spirit* : that you may more firmly believe , more soundly repent, more zealously doe, more patiently suffer , and more constantly persevere in the practice and profession of every duty.

But above all you must know, that as *Sampsons companions*, could never have found out his *Riddle*, if they had not plowed with his beifer : so no man can know the secrets of God, but by the revelation of his Spirit, 1 Cor. 12.8. Mat. 16.17. Yea, suppose a man be not inferiour to *Portius*, or *Pythagoras*, who kept all things in memory, that ever they had read, heard, or seen : To *Virgil*, of whom it is reported, that if all Sciences were lost, they might be found again in him : To *Aben Ezra*, of whom it was said, that if Knowledge had put out her candle, at his brain she might light it again; and that his head was a throne of wisdom : or *Josephus Scaliger*, who was skilled in thirty Languages : Yet if he want the Spirit of God to be his teacher, he is a dunce to the meanest, and most illiterate believer. For one excellent, and necessary prerogative of the spirituall man is this ; he hath God for his teacher ; he learns the Counsels of God , of that spirit which onely knoweth Gods counsels, Luk. 21.15. which is no small privilege: for the scholar learns quickly, when the Holy Ghost is his teacher ; the Eye sees distinctly, when the Holy Ghost doth enlighten it. With the Spirits helpe, the meanes can never be too weak: without, never strong enough, Luk. 24.44,45. Pro. 1.23.

§ 51. Fourthly, Thou must get an humble conceit of thine own wisdom. The first step to knowledge, is to know our own ignorance. We must become fools in our own opinion, before we can be truly wise, as the Apostle sets it down, 1 Cor. 3.18. And indeed, the opinion of our knowing enough, is one of the greatest causes of our knowing so little : For what we presume to have attained, we seeke not after. Yea, the very first lesson of a Christian is humility. He will teach the humble his way, Psalm. 25. 9. Jam. 4.6. 1 Pet. 5. 5. And he that hath not learned the first lesson, is not fit to take out a new. Pride is a great let to true wisdom : For God resisteth the proud, and giveth grace to the humble, Jam. 4.6. 1 Pet. 5. 5. Whence it comes to passe, that few proud wits are reformed, Iohn 9. 39. And for this cause also did our Saviour propound his woes to the Pharisees, his doctines to the People.

A heart full of pride, is like a vessell full of aire : This self opinion must be blown out of us, before saving knowledge will be poured into us. Christ will know none but the humble, and none but humble souls truly know Christ.

Now the way to become humble, is, by taking a serious view of our wants. The Peacocks pride is much abated, when she looks on the blacknesse of her legs and feet. Now suppose we know never so much ; yet that which we know, is far lesse then that which we are ignorant of : and the

more we know, the more we know we want, *Pro. 1. 5, 7. Psal. 73. 12.* And the lesse sensible we are of our blindness, sickness, deformity, &c. the more blinde, sick, and deformed we are.

Fifthly, Thou must labour to get a true and lively faith : For as without faith we cannot please God : so without faith, no man can know God. Faith most cleerly beholds those things which are hid both from the eye of sense, and the eye of reason, *John 12. 46.* Unregenerate men, that want faith, are like blinde Sampson without his guide : Or like Polyphemus, who never had but one eye, and that Ulysses put out. For so does the pleasure and custome of sinne blinde the Sensuallist.

We must have mindes lifted above nature, to see and love things above nature : heavenly wisdom, to see heavenly truth ; or else that truth which is saving, will be to us a mystery, *Mark. 4. 11.* If it seem not foolishnesse, *1 Cor. 2. 7, 8, 14.* To them that are lost, the Gospel is hid, *2 Cor. 4. 3, 4.* Where-as the Believer discerns all things, even the deep things of God, *1 Cor. 2. 10, 13, 15, 16.* Yea, God Giveth him a mouth and wisdom, where against all his adversaries, shall not be able to speak or resist, *Luk. 21. 15.* These are the five steps, which lead up to the palace of wisdom, which all must ascend by, that mean to enter. If you have once attained this precious grace of saving knowledge, you will as much as in you lies, employ the same to the glory of the giver, And so much to prove, that he is the wisest man, whose knowledge lies in the best things, (as the weaker vessel may hold the better liquor) and that if men be never so learned, except they have learned the Mystery of the Gospel, and what it is to be borne again by their own experience, (which few with their great learning do indeed know) they are in Gods account, no better then fooles. I come now to prove, that the greatest Politician is a verier fool then the former.

§ 52. Secondly, If we shall look upon the most cunning Politician, with a single eye : judge righteous judgement, and not according to appearance onely, we shall finde that the greatest Politician is the greatest fool. For he turns all his Religion into hypocrisie, into Statisme, yea, into Atheism, making Christianity a very foot-stool to policy.

I confesse they are wiser in their generation, then the children of light ; and are so acknowledged by Christ himself, *Luke 16. 8.* But why ? not that there is a deficiency of power in the godly, but will : for could not David go as far as Achitophel ? could not Paul shew as much cunning as Tertullus ? Yes, surely if they would : But because their Master, Christ, hath commanded them to be innocent as doves ; They have resolved in an heroical disposition with Abraham, *Gen. 14. 22.* that the King of Sodom shall not make them rich. No crooked, or indirect meanes, shall bring them in profit ; they will not be beholding to the king of Hell for a booty. And hereupon the Foxes wiles, never enter into the Lions head.

But to speak of them as they are : These cunning Politicians, in stead of being wise as serpents, they are wise serpents. They are so arted in subtleties,

tleties, through time and practice, that they are neer upon *as wise*, as that *old serpent the Devill*. Indeed he hath *one trick beyond all theirs*; for like a *cunning fencer*, he that taught them all their tricks, kept this one to himselfe, namely, how to *cheate them of their soules*. But take a short Character of them.

They are such *cunning dissemblers*, that like *Pope Alexander the sixth*, what they *thinke*, they never *speak*. *Why is this cast away*, saith *Iudas*? *Crafty cub*, he would have had it himself. They are like a fellow that rides to the pillory, they goe not the way they look. They will cut a mans throat under colour of *courtesie*, as *Ulysses* by gold, and forged letters, was the meanes of *stoning Palamides*, even while he made shew of defending him. And then to wipe off all suspicion from themselves, their gesture and countenance shall be like *Julius Caesar's*; who seeing *Pompey's head* fell a weeping, as if he had been sorry for it, when by his onely meanes it was cut off. So like *Rowers in a boat*, whilest in their pretence they look one way, in their intent they goe the quite contrary: As our *Saviour* found it to fare with the *Pharisees*, and *Sadducees*, *Matth. 16. 1, 3.* which made him to conclude, with, *O hypocrites!* Nor shall any man be able to determine, either by their gesture, words, or actions, what they resolve, though like *Hebrew letters*, you spell them backward. Onely this you may be sure of, that they do not intend, what they pretend; Like as in *juggling feats*, though we know not how they are done, yet we know well, that they are not done as they seem to be.

Now if they can any way advantage themselves by anothers ruine, and do it cunningly; as *Iezabel* did, when she killed *Naboth*, by *suborning false witness against him*, and proclaimed a Fast before the murder: Though all such policy be but misery, and all such knowledge; ignorance, Yet, ô how wise they think themselves! but they are grossly mistaken: for wherein does this their great wisdom consist? but first; in being wise to deceive others: as the *Old serpent* did our first Parents; or secondly in the end to deceive themselves, as the same serpent did, which brought a curse upon himselfe for so doing, *Gen. 3.* The crafty Fox hugg'd himselfe to think how he had cozened the Crow of her break-fast: but when he had eaten it, and found himselfe *poysoned with it*, he wisht the Crow her own again. Wealth got by deceit, is like a piece of butterd sponge, an Italian trick, it goes down glib; but in the stomach swells, and will never be got out again. The gains a man gets by deceiving, at last he may put in his eye, and yet see himselfe miserable. Sin is the greatest cheater in the world, for it deceives the deceiver.

§. 53 That it is so with them, and all others who goe to Counsell, and leave the God of wisdom behind them: let their case be viewed in other persons. What saith *Pharaoh* to his deep Counsellors? Come, let us do wisely, when indeed he went about that which destroyed both him and his countrey. The Scribes, Pharisees, and Elders, took counsel against

*Christ*; as though they would most wisely prevent their own salvation, *Josephs brethren*, to prevent his having dominion over them, (as his *dreames* imported) thought they had taken a very wise course, in *selling him to the Ismaelitish Merchants*, which was indeed the onely meanes to effect it. They murder *Christ*, lest the *Romans* should come: and by so doing, their coming was hastned. The *Jews* say, *Come let us kill him, that the inheritance may be ours*: But in killing him, they lost the inheritance and themselves too. And so it always fares with our *Machivillians* in the end, speed they never so well for a time. For let the *Devil* promise them never so fair, (suppose it be a *Kingdome*) the up-shot will be but sad and doleful: as it fared with *Athaliah*, who 'having slain all the Kings seed, that she alone might raige, lost both the government, and her life too. Or as it did with *Abimelech*, who slue seventy of his brethren, that he might with safety enjoy the *Kingdome* lost both it, and his life with it. And many the like we read of.

Whence *St. Ambrose* observes, that the plots of the wicked, alwayes return upon their own heads. As *Pope Hildebrands* servant, by stumbling, was killed with that stone he should have thrown down on *Friderick the Emperour*, at his Devotions. Or as *Griphus* his mother, was made to take that draught, where-with she intended to poison him. Yea, how little was *Judas* set by of the *High Priests*, when once he had served their turn? How did they shake him off in that pittifull distresse, with look thou to it? And so how poor are the witches, that in confidence of these promises, even sell their souls to the *Devill*.

See here in these few Examples, you have the depth and solidity of our greatest and wisest *Politicians*, and yet lewd men, most ridiculously and absurdly, call wicked policies, wisdom, and their success, happiness. But herein *Satan* makes them of all fools the superlative, in mistaking villany and madness for the best virtues. And what is the summa totalis of all but this? *Faux-like*, they project other mens overthrow, purchase their owne. Neither hath any man been wise to do evill, but his wisdom hath had an evill end. As o the multitude of Examples that are recorded, to give credit to this Doctrine! Was not the wisdom of the *Serpent* turned into a curse? the wisdom of the *Pharisees* into a woe? the wisdom of *Achitophel* into folly? the wisdom of *Nimrod* into confusion? the wisdom of the unjust *Steward* into expulsion out of *Heaven*? the wisdom of *Jezabel*, into a shameful death? &c. So that in the issue, their case proves but like the spiders, that was weaving a curious net to catch the swallow: who when she came, bore away both net, and webb, and weaver too. Wherefore, o *God*, make me but soul-wise, and I shall never envy their knowledge, that pity my simplicity: Let me be weak in policy, so I may be wise to salvation.

And I cannot but wonder to see, how the most are mistaken in them: But being thus discovered, I hope it will appear, that as love & lust are



not all one, so a cunning Politician & a wise man are not both one. As we have seen some that could pack the cards, & yet were not able to play well.

§ 54. True, if men shall look upon them side-ways, as Appelles painted *Antigonus*, that is, upon their strength of brain and parts alone, and not consider them whole; and together, their abilities, with their deficiencies, they will take them for wise men, and so be mistaken. But

If you would know how to call them, they are properly subtle persons? as the Holy Ghost styles *Jonadab*, who gave that wicked and crafty counsellor to *Amnon*, 2 Sam. 13. 3, 5. And the woman of *Tekoa*, 2 Sam. 14. 2. And *Elimas*, Act. 13. 10. as being rarely gifted to deceive, and more crafty and wily then is usual. But not wise men; for this is rather wisdom backward, and to study the dangerous art of self-sophistry, to the end they may play wily beguile themselves, and to plot self-treason; when which there is no greater, when the betrayer and betrayed, spell but one man.

Again, admit them the most, they are not wise in good, though they be wise to do evil: Or if you will, wise in goods, not wise in grace: For as that old Serpent seemed to boast, that he was richer then Christ, when he said, *All these are mine*, Matth. 4. 9. So the Politician may truly say, for the most part, I am wiser then my plain dealing neighbour by five hundred pounds. So that in some sense it may be said of them, as one speaks of women, though partially, that they are more witty in wickedness then men. Nor can I more fitly compare them, then to Cats, Night-crows, Owles, and Cats, which can see better in the darke, then in the light. Their wisdom is like that of the *Polipus*: which is a most stupid and foolish fish, yet useth great skill in taking of other fishes. Nevertheless, yield them all that hath been mentioned, this is the up-shot. They are blinde, and in darkness, as having their beginning from Satan, the Prince of darkness, and their end in Hell, which is the pit of darkness: and because they are wise onely to evil, their wisdom shall have but an evil end.

In the dialect of the wise man, the greatest sinner is the greatest fool, Prov. 1. 7. And David thinks, there is no fool to the Atheist, Psal. 53. 1. & 49. 13. And Saint Austin tells us, that the wisest Politician upon earth, the most ample, and cunning *Machiavillian* that lives, be he a Doctor in that deep reaching faculty, is worse then a fool: For if the Holy Ghost, saith he, termes him a fool that onely laid up his own goods, Luke 12. 18, 20. finde out a name for him, that takes away other mens. And though worldly men call the simple fools, yet God calls the crafty fools, Jer. 8. 9. Mat. 6. 23. And of all atheists, and fools, which seeme wise, there be no such fools in the world, as they that love money better then themselves.

And so you have the wisdom of Humanists, and Politicians deciphered; together with the wisdom of Gods servants. You see the difference between them, and therein as I suppose, that neither of the former are so wise as the godly man, nor so wise as the world reputes them, or they themselves.

I confesse

I confesse the one speak *Latine, Greek, and Hebrew*, the other *Statutes, History, and Husbandry*, well enough to make their neighbours think them wise: but the truth is, they seem wiser then they are, as is said of the Spaniard; whereas the godly, like the French, are wiser then they seem. The former are wise men in foolish things, and foolish men in wise things. Sharp-eyed as Eagles, in the things of the earth, but blinde as Beetles in the matters of heaven. O that they had but the wit to know, that when all is done, Heaven is a brave place, where are such joyes, as eye hath not seene, nor eare heard, neither hath it entered into the heart of man to conceive the things which God hath prepared there for them that love him, 1 Cor. 2.9.

S. 55. Now as I have shewn these two sorts of men their folly, to the end some of them may be convinced, and ashamed, and consequently become soul-wise, that so they may be saved; which is the principal thing I drive at (for I take no pleasure in disgracing men purposefully.) So it were as easie to prove, that all sorts of sinners, are no better then *fots*, and *shallow-brains*, in comparison of the conscientious Christian. Nor do I see, but it may prove of great, and general concernment: therefore that others also may have benefit by the same, I will briefly touch upon some particulars. And the next that I will speak to, shall be such as come neereſt to these last mentioned; that is, your *Covetous, Miserly Muck-worms*, who though they be neer neighbours to those *Ambodexters* I last spake of, yet they are not the same men.

Now although you cannot name one property of a natural fool, but the *Covetous man* is in that particular a greater fool: Yet I will make the parallel in one onely: lest I should weary my Reader, before I have dispatcht all my Clients, or halfe listd my men.

The *Covetous miser*, if you mark it, esteems not of things according to their true value; but preserveth bables and trifles before things of greatest worth, which is the most remarkable property of a naturall fool, that is, being like the ignorant Indians in Florida, Virginia, New England, and *Kenida*, who for a Copper kettle, and a few toys, as *Beads, and Hatchets*, will depart from the pureſt gold, and sell you a whole Countrey, with the houses and ground which they dwell upon.

As *Judas* preferred thirty pieces of silver, before him that was Lord of the whole world, and ranſome of man-kinde: so the covetous man prefers Earth, yea hell to heaven, time to eternity, his body before his soul; yea, his outward estate before either soule or body. Whereas the godly care for the soul, as the chief jewell, and onely treasure; and for the body for the soules sake; and settle their inheritance in no land but the land of promise; their end being to possesse a kingdome without end. They are not like *Shebna*, who built his sepulchre in one Countrey, and was buried in another; But like our English Merchants, that traffique in Turkey, get wealth

in Turkey, yet plant not in Turkey, but transport for England. It cannot be said of them, as it may of the most; that they worship the golden Calfe: because they consider, that *Pecunia, the worlds Queen*, (I mean that world, whereof the *Devill is King*) extends her *Regiments*, but to the brim of the grave, and is not current one step farther.

Worldly hearts are penny-wise, and pound-foolish; they know how to set high prizes upon the worthless trash of this world; but for heavenly things, or the God that owns them, they shamefully under-value. Like *Judas*, who valued *Maries ointment*, which she bestowed upon the feet of *Christ*, at three hundred pieces of silver, and sold his Master, on whom that odour was spent, for thirty. But it is not so with the godly; they think it the best purchase that ever was in the world, to buy him who bought them; in comparison of whom all things else are dross and dung, as *Paul* speaks, *Phil. 3. 8*. And indeed if we once have him, we have all thing, as the Apostle argues, *Rom. 8. 32*. *1 Cor. 3. 21, 22, 23*. So that the godly man is onely rich, the servant of *Christ* is Lord of all. Whereas by a just judgement of God upon the covetous Miser, who makes *Mammon* his god: The *Devill* makes them his Drudges, to get and bring him in Gold; as the King of Spain does the poor Indians that he may keep it in banke, for the next prodigall to spend as ill, as the other got it. As how often is that spent upon one *Christmas* revelling by the son, which was forty years a getting by the Father? O fools, incomparable! to take a world of care and paines, endure so much grief, sting of conscience, loss of credit, to deprive themselves of Heaven, damn their own souls, to get wealth: and when they have got it, not to be a jot the better for it. Yea, they are less satisfied, and contented then other men, meanlier accommodated then mean men: Yea, a poor beggar that hath nothing here, is in better estate, then a rich Miser, that hath nothing in effect, either here or hereafter. O that they would but use that! yea, half that wit, study, and industry hereafter, to save their souls, that they have formerly done to damn them. But hear more.

*Aristippus* cared onely for his body; as if he had had no soule: *Zeno* but for his soule, as if he had had no body: *Achitophel* for his Family alone, as if neither soule nor body had been worth caring for: but these neither for body, nor soule, nor anything, but for a little muck to leave, behind them. Yea, he can finde in his heart to goe to bell for another, that wishes him gone, and will damn his own soul to leave his son rich. Yea, what a deale of paines and care does the covetous man take for his own damnation? ever tormenting himself to get that; for getting whereof he shall be tormented: so himselfe is voluntarily miserable here, and hereafter, that others may be happy. And so much of the Miser. The next I will fall upon, shall be such as equall these in their Idolatry another way; as

§ 56. Fourthly, what think you of common Idolaters? are not they

they arrant fools? I'll give you but one instance mentioned, *Exod. 32.* and you will need no more. Turn to the place, and there you shall find, that those *blockish Israelites made them a molten Calfe, and then said, This is thy god, that brought thee out of the land of Egypt*, ver. 34. This is such a pregnant example, that there needs no more to prove it; that a *Beast* should be *their god*; yea, and a beast of their own making, and that this beast should have brought them out of *Egypt*, which could not move it selfe, but as it was moved, and that before it had any being. This is such a blockish absurdity, that as one would think, should never enter into the heart of him, who is endowed with a *reasonable soule*. But what can the *Prince of darknesse* propound? that a *wicked heart*, (blinded with the custome of sinne, and given up by *God*, to be further blinded by *Satan*) will not believe, as appears by our *Ranters, Shakers, and Quakers* at this day.

And such other fools are the *Papists*, though great *Clerks*, and *wise men*: who (if I could intend to acquaint you) maintain a thousand ridiculous tenents, fiftly defending those things for *truth*, which the *Holy Ghost* calls in expresse words, *The doctrine of devils*, 1 *Tim. 4. 1, 2, 3*. And most justly are they *forsaken of their reason*, who have *abandoned God*. Yea, most just it is, that they who *want grace*, should *want wit* too. If *Idolaters* will need, set up a *false god* for the *true*, is it not equal, that the *true God* should give them over to the *false*? Again,

Fifthly, how does *lust blinde* and besot men? when the *Adulterer* prefers a *filthy strumpet* before his own *chaste wife*, though his own *lawfull Consort* is known to be more comely, and lovely then the *strange woman*. Yea, when they shall confesse the same (as it was the speech of one too great to name) That were she not his *wife*, he could love her above all women in the world; a word able to rot out the tongue that spake it. But take an instance of this nature, I'll give you one amongst many very remarkable. We read, *Judges 16.* that *Sampson* cared more for his *pleasure* in this kinde, then his *life*. O strange debauchednesse! his filthy *lust* of a *Nazarite*, leaves him scarce a man! He that might not *drink wine*, is *drunk with the cup of fornication*. How could hee other then thinke, if *lust* had not blinded and bewitched him? She whose body is mercenary to me, will easily sell me to others? she will be *false*, if thee will be an *Harlot*. Was there ever such a motion made to a reasonable man? Tell me, *wherewith thou mayest be bound to do thee hurt*? Who would not have spurned such a sutor out of doors? And when upon the tryal he saw such apparent treachery, he yet wilfully betrays his life, by her to his enemies. All sins, all passions have power to blinde, and infa-  
tuate; but *lust* most of all. Never man that had *dranke flagons of wine*, had lesse reason left him, then this *Nazarite*. Many an one *loses his life*, but he *casts it away*; not in *hatred* to himself, but in *love* to a *Strumpet*. He knew she aimed at nothing but his *slavery*, and *death*, yet had

not

not power to deny her. He had wit enough to *deceive her thrice*, not enough to keep himself from being *deceived by her*. Thrice had he seen the *Philistims* in her chamber, ready to surprise him upon her bands; and yet will needs be a *slave* to his *Traitor*. Yea, in *cast*, bids her *binde him*, and call in her *Executioners* to *cut his throat*. O beware of a *Harlot*, as you would of the *Deuill*! and the rather, for that under the habit of a *woman*, it may be the *Deuill* in shape of a woman, as some have so been cheated. But

Sixthly, what can we think of an improvident *Gamaster*? is not he a *Fool*? who will hazard his whole estate upon the chance of a *treacherous dye*, that flatters him with his own hand, to throw away his wealth to another. And a *Thief* he is too, for if he wins, he robs another; if he loses, he no lesse robs himself.

§ 57. Seventhly, let me refer it to any rational man, whether the *Voluptuous Prodigal* is not a stark *Fool*? who suffers himself to be stolne away for an *Apple*: For, for a little tickling of the *palate*, a kind of running *Banquet*, he will hazard the losse of *eternal comfort*, and expose himself to a *devouring fire*, an *everlasting burning*? *Isa. 33. 14*. And what greater folly? Is it not a *dear purchase*? an *ill penni-worth*? yea, a desperate madnesse, to buy the merriment of a day, (yea, possibly the pleasure of an hour, may determine it) with *ages of pangs*, with *eternity of unsufferable torments*, that are capable of neither *ease* nor *end*.

Nor is this all, for they run upon *Gods judgements*, as *Balaam* did upon the *swords point* in the *Angels hand*, and yet are so farre from being afraid, that they applaud their own wisdom, for giving such liberty to their lusts; thinking no men in the world enjoy the like *freedom*. When indeed their *bondage* is much worse then the cruel and tyrannical *bondage*, and slavery of *Egypt*. For first, that *bondage* was of the *body only*, but the service of sinne is of the *whole man, body and soul*.

Secondly, in the bondage of *Egypt*, they served *men*; but in this bondage, service is done to *sinne & Satan*, most vile Lords, which command most base, and filthy works.

Thirdly, in the bondage of *Egypt*, the most harm was *temporall*, losse of *liberty*, smart and *pain of body*, in this service of sinne, the losse is *eternal*, even destruction in *Hell* for ever (without the infinite goodnesse of God.) Fourthly, in this bondage under *Pharaoh*, they had a sense of their *thraldome*, and desired *liberty*; in this of sin, men do not so much as suspect themselves to be bound, but think themselves free, and despise *liberty*. Lastly, in all outward bondage, they which are bound may possibly help themselves; as by running away, or by intreaty, or by rancome: In this bondage we lie still, as it were, bound hand and foot (till God by his mercy deliver us) not having so much as the least thought of relieving our selves. By all which it appears, that such who take the most liberty to sin, are the most perfect slaves in the world; because

most voluntary slaves: and that *Christs service* is the *only true freedom*; his yoke an *easie yoke*; his burthen but as the *burthen of wings to a bird*; which makes her *flye the higher*. Wherefore, as we *serve the lawes*, that we may be *free*: so let us *serve Christ*, and we shall be the *freest people* alive.

A godly man being demanded, what he thought was the *strangest*, and *foolishest thing in the world*, answered, an *impenitent sinner*, or an *Unbeliever*: For, said he, that a man should provoke God, so gracious and mighty, that he should believe *Satan* the father of lies and cruelty, forget his own death so imminent and in-evitable; obey the command of his *Flesh*, a *Drudge* so ignoble, admire the world so fickle and dangerous, prefer it before *Heaven* so blessed & glorious; wilfully cast himself into *hell*, a place so woful and dolorous, and all for *vanity*, such a wretched emptinesse; that he should *fear the blasts of mens breath*, and not the *fire of Gods wrath*; weep for the losse of friends, & not for his *soul*: And lastly, that *Christ* should stand at the *door of his heart*, craving for entrance, that he may remedy all, and make him everlastingly happy; and God call him every day, either by his *word* in the *mouthes of his Messengers*, or by *strange judgements*, or extraordinary *mercies upon himselfe*, or *others*, and all in vain. Such an one, sayes he, is the *most foolish and degenerate creature* alive.

Thus I might go on to *Traytors*, *Murthevers*, *Back-biters*, *Seducers*, *Drunkards*, *Blasphemers*, *Persecutors of the godly*, *proud persons*, *Hypocrites*, *Thieves*, *Atheists*, and what other *sinners* you can name: and prove them all *fools alike*. But I have already (upon one occasion or other) done it in some other Tract. Nor do I love to *tautologize*, except it be for a great advantage to my Reader, and for others good: though in such a case, I ear, I think God, *dishonour my selfe*, that I may *honour my Maker*. The which if men did well ponder, they would be more sparing of their censures; How-ever I could wish, that our *Reverend Divines* would afford themselves more liberty in this case then they do. There be some expressions, that we borrow from our *Predecessors*, that deserve to be mentioned, or used (by a *Minister* that remains perhaps twenty, or thirty years in a *Parish*) more then once, though it be to the same Congregation (for that which takes not, or is not minded at one time, may at another: and how many have been converted, by that only argument? that God seeth all things even in the *darke*, when the *doors are shut*, and the *curtains drawn*.) Nor do I think, that a *dull and flat tool*, or *instrument* would be used, when a more *quick*, and *sharp one* may be had at as *easie a rate*, and perhaps *neerer at hand*. But we are mostly (even the best of us) loth to deny our selves; though it be for our *Masters*, (& many of our Brethrens great gain and) advantage. Put of this by the way only, a word or two more, that may reach to all, that are in their natural condition, and I shall conclude.

§ 58. In the last place, Are not all wilfull sinners arrant fools? who Adam-like, will receive what-ever comes, or is offered them? be it bribe, or other sinful bait, not once thinking this is forbidden fruit, and thou shalt die the death. That think the vowed enemy of their souls, can offer them a bait without a hook? you cannot but acknowledg them stark fools, though thou thy self beest one of the number.

Again, for men to dishonour God, and blaspheme his Name, while he does support and relieve them, to runne from him, while he does call them, and forget him, while he does feed them. To imitate the Common Protestants in Queen Maries time, who laughed the Martyrs to scorn, and esteemed them superstitious fools, to lose their lives and fortunes, for matters of Religion, accounting faith, holinesse, immortality of the soul, &c. meer fopperies and illusions. To be quick-sighted in other mens failings, and blinde to their own. Are not these so many infallible properties of a fool? and yet these are the lively characters, of every sensuallist. In so much, that if I should give you a list, or Catalogue of all the fools in one City, or County: You would blasse your selves, that there are so few Bedlam houses, and yet so many out of their wits, that can not perceive or discern the same. And yet no wonder; for as I told you ere-while, Sensual men are so be-nighted, and puzzled with blindnesse, that they know no other way, then the flesh leads them. Yea, many by losse of conscience become Atheists; and by losse of reason, Beasts. Yea, to any thing that is spiritually good, the natural man is blinde, and deafe, and dead, as ye may see by these ensuing Scriptures, 1 Tim. 5.6. Rom. 1. 21, 22, 25. Ephes. 5. 14. 1sa. 6. 9, 10. John 12. 40. Psal. 69. 23. Matth. 4. 16 & 15. 14. Ephes. 4. 18, 19. & 5. 8. 1 Pet. 2. 9. Acts 18. 27. Rom. 11. 8. Matth. 23. 16, 17. 19. 24. 26. & 27. 3, 4, 5. 2 Pet. 2. 16. Revel. 3. 17. Rom. 6. 13. & 8. 11. Micah 7. 16. Psal. 58. 4. Eph. 2. 1. If our Gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded, 2 Cor. 4: 3, 4.

But it is otherwise with the godly: as let Satan, or the world offer a wise Christian the bait of pleasure, or profit: his answer shall be, I will not buy repentance so dear: I will not lose my soul, to please my sense. If affliction comes, he will consider, that Gods punishments for sinne, calls for conversion from sin: and in case God speaks to him by his word, to forsake his evil wayes, and turn again to him, he will amend his course, lest if he heare not the word, he should feel the sword. Whereas nothing will confute a fool, but fire and brimstone.

The Lord spake to Manasses and to his people; but they would not regard: wherefore the Lord brought upon them the Captains of the Host of the King of Assy, that took Manasses, and put him in fetters, and brought him in chains, and carried him to Babel, 2 Chron. 33. 10, 11.

Fools, saith holy David, by reason of their transgression, and because of their iniquity, Psal. 107. 17. From which words, Musculus inferes, that all

wisfull transgressors are arrant fools. And it is the saying of Cardan : That dishonesty is nothing else but folly and madnesse. Yea, Solomon throughout all his *Proverbs*, by a *fool*, means the natural man; and by a *wise man*, a man sanctified. O that it were rightly learned, and laid to heart by all, that are yet in the state of un-regeneracy ! for it is every one of their cases. To conclude in a word, *without knowledge, the soul is not good*, Prov. 19. 2. The ignorant cannot be innocent. *I am the light of the world* ( sayes our Saviour ) John 8. 12. & 12. 46. *where light is not, Christ is not : for Christ is light.*

§ 59. And so according to my skill, I have performed what I at first promised. It remains before we leave it, that some use be made thereof, that so both *wise* and *weak*, may learn something from what hath been spoken of this subject. Wherefore, in the first place, If it be so, that both the *sensual* and *rational*, even all that are yet in their natural estate, are incapable of *divine*, and *super-natural knowledge*, that they are *blinde* touching *spiritual things*. Then let not any carnal wretch hereafter dare to speak evill of the *things*, *actions*, or *persons*, that are out of the reach of his capacity, but silently suspend his judgement, untill he be better informed: For as it pertaineth not to the *Rustick*, to judge of *letters* : So it belongeth not to *natural men* to judge of *spiritual things*. Yea, let those ignorant ones, that have used to speak evill of the *way of truth*, learn to kick no more against the *pricks*, lest they bring upon themselves the same curse, that their fellows did, who brought up an evill report of the *Holy Land*, Num. 13. 32, 33. & 14. 23, 24. Yea, put case they shall think they do God good service in it, as many do in persecuting, and putting to death his children and *Ambassadors*, John 16. 2. as a world of examples witness. Yea, the *Jews* thought they did marvellous well, in crucifying the Lord of life. But what says the *holy Ghost*, Prov. 14. *There is a way that seemeth right unto a man : but the end thereof are the ways of death*, vers. 12. Even the *Powder-traitors* thought they merited, when they intended to blow up the whole State.

Alas, *Natural men* are no more fit to judge of *spiritual matters*, then *blinde men* are fit to judge of *colours*. And yet none more forward then they ; as you may see by those *blinde Sodomites*, that dealt so roughly and courselly with *Lot* and his *two Angels*, Gen. 19. 1. to 12.

That they are ignorant, and so unfit, is evident of what is recorded of *Nichol*, 2 Sam. 6. 16. Of *Nichodemus*, John 3. 4. Of *Festus*, Acts 26. 24. And lastly, of *Paul* before his conversion. *I was*, saith he, *a blasphemer, a persecutor, and an opposer of Christ and his members ; but I did it ignorantly through unbelief*, 1 Tim. 1. 13. It's worth your observing too, that he was no sinner enlightened with the saving knowledge of *Jesus Christ*, but he was of a contrary judgement, and preached that faith which before he condemned and persecuted. And this will be every one of their cases, in the end ; if not in this life, yet hereafter, when *Hell flames* hath opened their



*their eyes, they will confesse. We fools thought his life madnesse, and his end to be without honour: How is he now numbred with the children of God, and his lot among the Saints? And when they shall see it, they shall be troubled with horrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for: and groaning for anguish of spirit, shall say within themselves, This is he whom we once had in derision, and in a proverb of reproach, therefore have we erred from the way of truth, we wearied our selves in the way of wickedness and destruction: but as for the way of the Lord, we have not known it. The light of righteousness hath not shined unto us, nor hath the Son of righteousness arose upon us. What hath pride profited us? or what good hath our riches and our vaunting brought us? with more of the like, for which read, *wisdom 5.* And what is the cause they acknowledged not the same now, but their blindness and folly? and because they put their own faults in that part of the wallet that is behind them; but ours in the other part, or end which is before them: For self-examination would make their judgements more charitable. Read also these Testimonies, John 15. 21. & 16. 7, 8. Mar. 16. 23. & 22. 29. 1 Cor. 13. 12. Isa. 5. 20. But I will give you other instances. Was it not an argument that Haman was blind? who thought Mordecaies not bowing the knee to him, a more heinous offence, then his own murdering of thousands? Were not the Jews, Scribes & Pharisees blind, who could see more unlawfulness in the Disciples plucking a Jew eare of Corn on the sabbath-day? and the Palse man's carrying his bed; then in their own devouring of widows houses? who thought they might better murder Christ, then others believe in him? and be themselves the greatest of sinners, then our Saviour to be in company with sinners? Was not Ahab blinde? who thought Elijah more troubled Israel, in doing the will of the Lord, then himself in provoking the Lord above all the Kings of Israel that were before him. And the like in our dayes. Is it not the manner of thousands with us? not only of Clownes, and ill-bred people, who walk after the flesh, in the lusts of uncleanness (whom St. Peter calls brut beasts, led with sensuality, and made to be taken and destroyed.) But of proud wits, who one would think should have more brains, and know something, to speak evil of the things which they understand not, 2 Pet. 2. 12. Yea, how severely will they censure, not only things indifferent, but the most holy and approved good duties in the godly? while they will patiently passe by the most heynous crimes, as cursing, blaspheming, &c. in themselves and others; an infallible signe of a man not born a-new. Yea, will they not more deeply censure our serving of God, then their own blaspheming of him? and think it a more heynous offence in us to be holy, then for themselves to be prophane, and persecute holinesse.*

*And what one does, is a law to the rest, being like a flock of sheep; which if they but see one take a wrong way, all the rest will follow. As you may see*

See in the Example of *Corah*, and his two hundred and fifty followers, in *Demetrius* and his fellows, in their quarrel against *Paul* and his companions. And lastly, in *Lois* neighbours, *Gen. 19.* where you shall read, that when some Godlesse persons had assaulted him, and his two Angels; before night, all the men of the City, from the young even to the old, from all quarters compassed the house round, seeking to break it open, railing upon, and reviling him. Yea, though they were strook with blindness, they would not leave off, untill they had wearied themselves, and felt fire and brimstone about their ears, *vers. 4. to 25.*

Natural men in heavenly things, resemble *Shel-fish*, that have no smell: Or the *Camelion* that hath no taste. Nor do they see any more, then the meer barke or out-side of spiritual performances, *2 Sam. 6. 16.* And the *Flesh* (*Satans* ready instrument) will be ever suggesting to them strange surmises, touching what the Religious either say, or do.

And still, the more sottish, the more censorious: For where is least brain, there is most tongue, and loudest. Even as a *Brewers Cart* upon the stones, makes the lowdest noise, when his barrells are emptiest. They that know least, will censure most, and most deeply. It is from the weakest judgements, that the heaviest judgement comes. And so the more censorious, the more sottish, seem they never so wise in the worlds account: For admit they have a shew of wisdom; yet for matter of Religion and saving knowledge, they know not their right hand from their left; as it fared with those sixscore thousand *Ninevites*, *Jonas 4. 11.*

So that it's no disparagement to us, seem they never so learned: As what but their ignorance makes them so censure us. They suspect much, because they know little; as children in the darke, suppose they see what they see not. Yea, a *Dogge* will be very violent in barking at his own shadow on a wall, or face in a glasse. The *Duke of Vondosme* seeing his own and others faces in a well, call'd for ayd against the *Antipodes*. *Paglarencis* thought himselfe cozened, when he saw his sow had eleven Pigs, and his Mare but one Foale that would be confest. So that they are like *Harpast*, a blinde woman in *Seneca's* family, who found fault with the darkness of the house when the fault was in her want of sight. Or the *Owle*, that complained of the glory of the Sunne, when the fault was in her own eyes. Or like *Pentheus*, in *Euripides* his *Bacchus*, who supposed he saw two Sunnes, two Thebes, every thing double: when his brain alone was troubled. Or those that are vertiginous, who thinke all things turn round, all erre: when the error is onely in their own brains. And so much for caution to the one.

## § 60.

Secondly, for comfort to the other; If all natural men are (like *Sampson* without *his guide*,) not able without the *Holy Ghosts* direction, to finde out the *Pillars of the house*, the principles of faith: let us not wonder, that they swerve so much from the godly in their judgement, and practice: As is it any strange thing to see *a blinde man stumble and fall*? Neither let us be discouraged, maugre all their slander & opposition. Nor think the worse of our selves, if such shall reproach us never so: The *Corinthians* exceedingly slighted *Paul*, he was this, and he was that; But what says *Paul*? *With me it is a very small thing that I should be judged of you*, 1 Cor. 4. 3, 4. VVe know little children will often laugh at wise men, when they are about serious and necessary affairs: which notwithstanding is not an argument of the unworthiness of the things they laugh at, but of the folly of them which laugh. Will the *Merckant* be discouraged because *his wine* pleaseth not a *sicke mans palate*? Much lesse cause have we to be discouraged by their dislike, or dislike of us and our actions, as having more certainty to rely upon; they perhaps have *sense*, *reason*, and *experience* to rely upon, but we have them with the advantage of *Gods Word*, and *Spirit*, and *Faith*, three infallible witnesses. Yea, we have great cause to rejoyce, that they revile, and speak evil of us. For this is both a token of perdition to them, and to us of salvation, and that of God, as the *Apostle* phraseth it, *Phil.* 1. 28.

True, they may raise any slander upon the best of us, as the *Chief Priests* did upon our *Saviour*, *Math.* 28. 13, 14. and that slander may be believed time out of minde, (as the *Jewes* to this day believe that his *Disciples* stole him out of the *Sepulchre*) *Matth.* 28. 15. to the hardning of many in their *Atheism*, and *Unbelief*: For what should hinder? When *Naboth* was proved to be a blasphemer of God, and *Susanna* a whore upon oath; and the same recorded to posterity; when *Jeremiah* was reported to be an enemy to the State? *Paul* a polluter of the Temple? *Steven* a destroyer of the Law? All the *Disciples* deceivers, and *Christ* himselfe a wine-bibber, a Sabbath-breaker, a seducer of the

*the people, a Belzebub, &c.* So we may perhaps under-goe the like, in one kind or other (as the *Devils servants*, want neither *wit* nor *malice* to devise;) But what need it trouble us, so long as it shall *add waight to our Crowns*? For if we any way suffer for *Christ*, be it but *rebuke* for his sake, *happy are we here*, and *great shall our reward be in heaven*, *Mat. 5. 11, 12.*

VVherefore let us *never be ashamed of our Masters service*, nor of their censures: No matter what *Judas* saith touching *Maries ointment*, so long as *Christ* approves of it. Did our *Saviour Christ* forbear to *heal on the Sabbath day*, because the *Scribes and Pharisees* took it ill? no, but rather did it the more, *Luke 6. 7. to 12. and Luke 13. 31, 32.* VVhen *Peter and John* were charged to *speak no more in the name of Jesus*; their answer was, *We cannot but speak that which we have heard and seen*, *Acts 4. 20.* VVhen *Michol* scott *David*, and called him fool for his dancing before the *Arke*; His answer was, *I will be yet more vile, and more lowly in mine own eyes.* He knew that nothing could be more *heroical*, then this very *abasement*. And it is our very case. Every *scoffing Michol*, (for none else will do it) every *drunken sot*, derides our holy profession: but with *God* and the *gracious*, we shall be had in honour. Yea, our very malicious, and scoffing adversaries shall honour us, by deriding us. Their *dispraise* is a *mans honour*, their *praise* his *dishonour*. VVherefore let us imitate *St. Austin*; who as he feared the praise of good men, so he detested that of *evill*, and *ungodly men*. And take our *Saviours* counsel; seek to justify our judgements, to the *children of wisdom*, of whom she is justified; and not to *fools*, by whom she is daily crucified. Neither let any think the better of such whom they extoll; for the *blinde eat many a flie*.

## § 61.

Thirdly, are the one *regenerate*, the other *carnall*? the one of *this world*, the other *chosen out of it*? the one *children of light*, and of the *day*, the other *blinde and in darknesse*? the one *Christs friends*, the other *his enemies*? do the one *live after the flesh*, the other *after the spirit*, *Gal. 5. 15. 1 Pet. 4. 2.* Then  
look

look we for *no love* from, or *peace* with them: *Different dispositions can never agree*. There can be *no amity*, where there is *no sympathy*. *Athens and Sparta* could never agree, for that the one was addicted to serve *Minerva*, the other *Mars*. Yea, when it was said of *Phocian* and *Demosthenes*, that they could never agree; it was answered, No, how should they? when the one drinks *water*, and the other *wine*. Much more may it be applyed to these, when the *holy Ghost* sayes, 2 Cor. 6. *What communion between light and darknesse? what peace between the Believer and the Infidel? or unbeliever*, verſ. 14, 15. And in another place; *Know ye not, that the amity of the world, is the enmity of God? And that whoſoever will be a friend of the world, maketh himſelfe the enemy of God*, Jam. 4. 4. And again, *He that is borne after the fleſh, will perſecute him that is born after the Spirit*, Gal. 4. 29. Yea, *Solomon* tels us directly, and in plain terms, *That a wicked man is abomination to the juſt; and that he who is upright in his way, is abomination to the wicked*, Pro. 29. 27. Even our very ways which *God* hath commanded us to walke in, are abomination to them.

VVhence it is, that the *Naturall man* can agree with all that be *naturall*; be they *civill*, or *prophane*, *Turkes*, or *Jewes*, *Papiſts* or *Atheiſts*, becauſe all theſe agree with him in *blindneſſe*, and *darkneſſe*: But with a *sincere*, and *holy Chriſtian*, a *practiſer of piety*, he can never agree, becauſe his *light* is contrary to the *naturall mans darkneſſe*; *Grace* in the one, is a *ſecret diſgrace* to the other. VVherefore to be without enemies, or to have ſuch our friends, we may rather wiſh then hope; yea, once to expect it, were an effect of *frenzy*, not of *hope*. One-ly let not us by our *offending God*, or jarring amongſt our ſelves, *put weapons into their hands* to wound us withal: and then we are ſure to have *Chriſt*. (who is able enough to vindicate all our wrongs) to *affiſt us*, and *prevent our Enemies*.

§ 62.

Fourthly, If none be truly wiſe, but ſuch as have paſſ'd the  
E ſecond

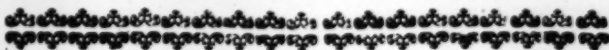
*Second birth; and that this wisdom which makes us differ, cometh downe from the Father of lights; and that we cannot have it, except God vouchsafe to give it us: it may teach us to be humble, Job 45:8. And not like the Ape, that is proud of his Masters jacket: And thankfull, for Heavenly notions, grow not in us; wee spin them not out of our own-breasts. Nor was there any thing in us, that makes us differ: we slept nigh half our time in ignorance, and that wee ever awakened, it was onely Gods infinite goodnesse and free grace. VVhat cause have we then to blesse the giver? And to become suiters to our Saviour in their behalf, who are not yet awake: That he will be pleased to open their eyes, and remove that vail which is laid over their hearts, in their hearing the Gospel; 2 Cor. 3.14, 15, 16. And in the mean-time, let us condole their distrest, and drop some teares in pity and compassion for their great and grievous misery.*

*Fifthly, and lastly, If with God one spark of spiritual, experimental, and saving knowledge; be of more worth then all humane wisdom and learning, then strive we after that knowledge that will make us for ever blessed. Let us so be learned, that we may be saved. Let us not in our hearing, reading, and communication, do as little children, that looke onely upon the babies in a Booke, without regard to the matter therein contained. But like men in yeares, have more respect to the pith, and solidity of the matter, then to the phrase; and to the profits of our souls, then the pleasing of our senses. Yea, let us so minde what we either hear or read; that if any vertue be commended, we practice it; if any vice condemned, we avoid it; if any consolation be insinuated, we appropriate it; if any good example be propounded, wee follow it. Yea, so minde wee what we hear, or read, as if it were spoke onely to each of us in particular; which to do, is to be for ever happy. Good counsell for our young Gulls, who will heare no other Ministers but such as flatter sinne, and flout holinesse; nor read other Books, then such as fill them with Pride, and Lust, and the Devil.*

*So I have given you a good, and profitable Booke, one fault-lesse.*

*lesse fault being born with.* An answer that may satisfie such as shall make the *Objection* I expect, viz. about repetition, which I take to be a fault deserving thanks.

If any shall finde themselves gainers by reading of this piece, let them also peruse the two fore-going parts, viz. *The Hearts Index*, and *A short and sure way to Grace and salvation*, as treating upon the most needful subjects for a natural mans conversion, that I could think of: The which being small things, are sold onely by *James Crump*, in *Little Bartholomews*, well-yard; And by *Henry Cripps*, in *Popes-head Alley*.



# ERRATA.

Not to mention all the litterall mistakes, and points misplaced; there is one fault in the Title page so grosse, (though it past the view, both of Transcriber, Composer, Corrector, and Authour, without being discerned:) that it would be mended with a pen, and of Floreligus, made Florilegus.

---

## FINIS.